The Wesleyan Methodist

Marion, Indiana, December 6, 1961

There is no commentary in the world so good in order to a right understanding of this blessed Book as an honest, childlike, and teachable spirit.

— John Brown

John Brown wrote this comment on the flyleaf of the New Testament he was reading in prison while awaiting execution at Charleston, Virginia, December 2, 1859. The Testament is now displayed in The Chicago Historical Museum.

Editorials

Communism Is Not Our Enemy

COMMUNISM is not our enemy; it is God's enemy. Khrushchev and his associates have not merely challenged us; they have dared God.

This view puts the matter in a clearer perspective, I think, and a more hopeful one. If the struggle is against us, we either retaliate or enter into a struggle for existence. If the fight is against God, we unite ourselves with the cosmic forces of righteousness ("the stars in their courses fought against Sisera!") in challenging evil. Then the cause is not primarily ours but God's. And God has more than adequate resources and wisdom to handle the petty tyrants of earth, for "the weakness of God is stronger than man" (I Cor. 1:25).

If in our own strength and wisdom we attempt to contain or destroy communism, we may well fail. For communism, I believe, is inspired by Satanic wisdom and has gathered to itself demonic allies from every part of Satan's realm.

Communism has no regard for truth and thus insults the Spirit of truth. Communism has no Golden Rule that emphasizes brotherly consideration toward one's fellow man, and thus insults the Christ who came not to gain honor but to honor and love every man. Communism is built on the rock of hate—hatred of God, of truth, of freedom, of purity, of order and peace. Communists are only happy when truth is being outraged, people are being enslaved, and social unrest and war are being promoted.

Does God see all this? Does He not care about the millions of helpless victims under the tyrant's heel?

Indeed God sees and cares. Why then does He not do something? He is trying to, but is hindered because of us. We refuse to cooperate with His program. The Spirit of the Lord is straitened in us; we are limiting the Holy One of Israel. If we could only see as God sees, we would find the enemy's vulnerable spots and attack there with certain prospect of victory.

Our weak notions of the love of God have trapped us. We have endorsed a divine love with no holiness in it. We have thought we could love God without hating iniquity. But there is both love and hate in God's nature, compassionate love for the sinner and consuming hatred for his sin.

Not until we learn to hate sin can we win this war against communism. If we tolerate lying and deceit in ourselves, we cannot hate them in the Communists. Sin always allies itself with sin. Only an alliance with God can save us.—*G. E. F.*

"I Ought To Do Wrong"

I ACKNOWLEDGE it at once. It is neither logic nor experience to assert that a person, at one and the same time, feels under obligation of conscience to do what is wrong.

Conscience is the inward moral monitor that points toward truth, as it is known, as easily and as firmly as the magnetic needle points to the north pole. It is almost certain that no other earth creature possesses conscience.

Conscience weighs evidence and sides with the truth. Conscience enlists the will and produces in it an "oughtness," a sense of duty to act on the basis of what is right.

If all this is true, then how can any man say, "I ought to do wrong"?

In the first place, observe that a sense of duty never leaves the life. There remains in man, as long as heart and mind are sound at all, the sense of obligation. The feeling of duty persists, whether duty perceived is attractive or unattractive.

Can a person feel obligated to do wrong? Yes, if his sense of values are reversed. Conscience is a strictly neutral and unbiased judge, to begin with. But conscience, in its beginnings, is also completely uninformed. Conscience needs to be instructed, both by teaching and by experience. A person must know about others before he can know the full truth about himself. More important, he must come to understand what truth means—the blessings of obedience, the tragedies of disobedience.

Conscience can be wrongly instructed, just as it can be rightly instructed—though such instruction must be more devious because it is more difficult. Basically, it is more difficult to become an artist at lying than an adept at truth. But evil instruction can produce a seared, a biased conscience. When a man has a biased conscience, he can easily say what St. Paul once said of his past life: "I verily thought with myself, that I ought to do many thing contrary to the name of Jesus of Nazareth" (Acts 26:9).

But Paul's conscience one day faced the bright light of truth as it shone out in the face of the resurrected Jesus! In that moment, Saul of Tarsus knew that all previous training had been wrong. He had acted conscientiously, in good faith, but had acted wrongly. When Saul got a full glimpse of Jesus, all scales of delusion and guile fell from his eyes. Now he saw clearly.

Thereafter and throughout life, nothing seemed to Paul quite so important as to maintain *a good conscience* (I Tim. 1:19).

He who does not maintain eternal diligence to keep a true conscience will fall prey to Satan's trickery and deceit.

Trained in sin, some men today still feel obligated to persecute Christ and His way even unto death. But the Lord of conscience will outlive earth's deceivers.

—*G. E. F.*

WHOLE NUMBER 6137 VOLUME 119 NUMBER 49

The Wesleyan Methodist

GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K. SHEETS
GEN'L SUPT. R. D. REISDORPH

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matter to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

RUSSELMAN LIBRARY
BLUFFTON COLLEGE
BLUFFTON, OHIO

I Was Reading

by the Editor

● in the *Herald of Holiness,* October 18, about a visitor who attended a service in a Nazarene church in the Canal Zone. Attending the church for the first time, he waited until the pastor had greeted the people and then rather hesitantly walked up to ask him, "Reverend, may I ask why I have seen nothing about this church in the newspaper or during the church announcements on television?" The pastor fumbled awhile in embarrassment trying to present a proper explanation. Finally he simply confessed that he had been negligent. Perhaps this pastor speaks for many of us. A church where the full Gospel is preached cannot help those who know nothing of its existence or location.

● in the *Gospel Messenger,* October 21, this quotation from the mystic, Meister Eckhart: "A pure heart is one that is unencumbered, and which does not want its own way about anything, but which, rather, is submerged in the loving will of God, having denied self." Dr. Kermit Eby exultingly exclaims, "The pure in heart, even though they cannot express it, forever and forever turn to the light which is both in them and beyond them. They do not sin, for, like little children, they cannot . . . God has touched their hearts and their lips speak truth."

● in the *Lutheran Standard,* October 10, a meditation by Karl A. Olsson about atom bombs and fallout shelters. After making some careful study about the possibility of locating a fallout shelter in the basement of his own home, Dr. Olsson confesses, "I felt suddenly very tired. For every other kind of planning we do is for life. We remodel and we rebuild, or we build a new house or a summer cottage, and in all the fever and the fret we are sustained by the image of what all this will mean . . . But a fallout shelter is for death. It has the gloomy air of a life preserver or a life boat, a firehouse or fire extinguisher. Nobody is really interested in these things. It takes the sternest disciplinary actions and the threat of fire and imprisonment to keep safety equipment up to date. When life is right, the rubber and the hose rot, and the life preservers become friable and the caulking in the life boats dries and crumbles. So that the mind must literally be taken by the scruff of the neck and bent toward death.

"I woke in the night and thought about that fallout shelter in the southeast corner of the shallow basement and I laughed a little bitter laugh. Would it ever get finished and even so, would it do any earthly good? My mind came at last to dwell upon a thought our Lord said about the hairs of our head and the sparrows and the grass of the field which is alive in the field today and tomorrow is thrown into the oven." It would do all of us good to read again Psalm 46!

● a recent statement made by Dr. John C. Bennett, dean of the faculty of the Union Theological Seminary, New York City. Stated Dr. Bennett: "It is our temptation to assume that, because our opponents are atheists, God must be on our side, and to overlook the extent to which communism itself is a judgment upon the sins and failures

(*Page* 10, *please*)

Bible Repentance

a Vital Condition of Saving Faith

General Superintendent HAROLD K. SHEETS

GENERAL WILLIAM BOOTH, the great founder and leader of the Salvation Army, once prophesied that the day would come when we would have (1) religion without the Holy Spirit, (2) Christianity without Christ, (3) forgiveness without repentance, (4) salvation without regeneration, and (5) heaven without hell. It would appear that you and I have lived to see, in some measure, this entire prophecy fulfilled. Perhaps in no area has the fulfillment been more apparent than at the point of forgiveness without repentance.

Believing in Christ without repentance does not produce changed living. Unquestionably many would have less struggle and defeat over the sin problem had their repentance been thorough and Biblical in the first place. Nor can saving faith arise in glad assurance to receive the atoning Christ unless there is this foundation of repentance. Perhaps it could be said that repentance is to the spiritual birth what the pains of labor are to physical birth.

The importance of the doctrine of repentance can be clearly seen from its prominence in the Scriptures. John the Baptist began his ministry preaching repentance. Likewise it is recorded that our Lord ". . . preached the gospel of the kingdom of God, . . . saying, . . . repent ye, and believe the gospel" (Mark 1:14,15). Jesus commanded His disciples to preach repentance. Peter preached it in words, "Repent and be baptized" on the occasion of his first sermon following Pentecost. Again Peter preached repentance following the healing of the lame man—Acts 3: 19. Saint Paul preached repentance to the Athenians. "The time of this ignorance God winked at," said he, "but now commandeth all men every where to repent" (Acts 17:30). To the Ephesians he declared his consistent testimony both to the Jews and also to the Greeks, "repentance toward God and faith toward our Lord Jesus Christ." Again in his defense before King Agrippa, Paul affirmed his obedience to the heavenly vision in showing them at Damascus, and at Jerusalem, and throughout all Judea, and then the Gentiles, that they should repent and turn to God and do works meet for repentance.

"Repent or perish" said our Lord. When asked the meaning of Pilate's slaughter of the Galileans whose blood had been mingled with heathen sacrifices, Jesus answered that these Galileans were not sinners above all others because they had thus suffered and that "Except ye repent ye shall all likewise perish." To reinforce this strong statement, our Lord followed with a reference to the eighteen upon whom the tower of Siloam fell, pointing out that they were not sinners above all men that dwell in Jerusalem, but that "Except ye repent ye shall all likewise perish."

The necessity of repentance arises from the nature of sin as rebellion against God. Repentance has been defined as a "sincere and thorough change of mind in regard to sin." It may be said that repentance implies conviction for sin, godly sorrow for such wrong doing, admission of guilt in confession, and reformation of life. "Fruits meet for repentance" were called for by John the Baptist as an evidence of genuine repentance.

As touching the intellect, repentance means to change one's mind, thought, purpose, or view regarding a matter. The prodigal son made such a change. Peter at Pentecost calls the Jews to change their views concerning Christ—Acts 3. As touching the emotions Paul describes repentance to the Corinthians as working carefulness, a clearing of yourselves, a generating of indignation, of fear, of vehement desire. Concerning certain cities to whom Jesus preached He warned that if the same mighty works had been done in Tyre and Sidon which have been done in you, they would have a great while ago repented, sitting in sack cloth and ashes. The publican in true repentance "smote upon his breast." This is not to say that true repentance will al-

ways be accompanied with a flood of tears or an outward evidence of deep feelings within. In what must have been genuine repentance the psalmist exercised his volition in the words, "I will declare mine iniquity; I will be sorry for my sins."

As touching the will and disposition, repentance produces action. The prodigal said, "I will arise . . . and he arose" (Luke 15:18, 20). He not only thought on his ways and felt sorry for his sin, but he turned his steps in the right direction. Bible repentance, then, is shown in confession of sin to God; in forsaking of sin, and in turning unto God with the whole heart. Paul spoke of the Thessalonian Christians as having "turned . . . from idols to serve the living and true God" (I Thess. 1:9).

But how is repentance produced? Is it an act of God or of man? It is probably correct to say it is both. That repentance is seen as a divine gift is illustrated in Peter's message at the house of Cornelius when he declared that "God hath also to the Gentiles granted repentance unto life." And further when Paul in writing to Timothy urged his son in the faith in meekness to instruct those who oppose themselves if God peradventure will give them repentance to the acknowledging of the truth. Moreover, it is clear that repentance is brought about by human means. It was Peter's preaching on repentance that opened the way for a great number to repent and be saved following Pentecost. Nineveh repented upon hearing the preaching of the Word of God. "How shall they call upon Him in whom they have not believed, and how shall they believe in Him of whom they have not heard?" reasons the apostle Paul. Paul to the Romans further states that the goodness of God leads men to repentance. Again Peter says that God shows His long-sufferings toward humanity because He is unwilling that any should perish but that all should come to repentance. Our Risen Lord's message to the Church reminds that "as many as I love, I rebuke and chasten." The chastisements of God are sometimes for the purpose of bringing men to repentance. We see then how that God uses human means to lead men to repent.

Men who will not repent cannot be saved. This refusal to repent can take the form of utter defiance and rebellion against God and moral righteousness. The spirit of apostasy and of antichrist grows where and when men refuse to repent. Perhaps it will be by divine economy that the age of grace shall close for man at that time when the world arises en masse to defy God's call to repentance. What an awful day to contemplate! Are we approaching it?

The need of repentance is an accepted truth in heaven. Our Lord in commenting upon the shepherd who found the lost sheep stated that likewise "joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." Repentance is also accepted as God's truth in hell. The rich man who lifted up his eyes in hell and saw Abraham plead with him to allow him to return from the dead to his five brethren, stating that "if one went unto them from the dead they will repent." So long as people believe and preach the Word of God, repentance will be accepted and acknowledged as a Bible step to salvation in this world. Thus, three worlds claim the truth of and the need for repentance.

But why do men not repent? Some do not repent because they have not been so taught. Others are hindered because of the carelessness and looseness of the age concerning God's will and plan. Still again there are those because of love of sin, sensual pleasure, and a life of willful disobedience refuse to repent.

Repentance lays the foundation for carefulness in godly living, for watchfulness lest the Holy Spirit be grieved, and for the conformity to Christ's death and the consecration to His full will which are the conditions of cleansing from all sin. Repentance lays the foundation for revival. Nor is repentance an exercise only for sinners. Five of the seven churches in Revelation were called to repent. Would not obedience to this command mark the beginning of revival in many holiness churches today?

Godly sorrow for sin, open confession, restitution where possible, a complete change of mind, of thought, of purpose, and of affection—these are accomplished when man is willing to work with God in genuine repentance unto life. This is the repentance toward God which becomes the one and only Biblical foundation for faith in the Lord Jesus Christ unto salvation.

Beginning Again

Howard E. Short
Editor, "The Christian"

METHODIST Bishop Arthur J. Moore had some things to say on retirement in his conference paper recently, under the heading, "If I Could Start Over Again." One or more young ministers might profit from a consideration of the points Bishop Moore raises. Comments on the points are our own.

First, he says that he would "cultivate the intellectual and spiritual life." Having struggled a little to keep from being absorbed in the routine duties of the pastorate and after listening to a few generations of students tell how they have no time to study and pray, we know what he means. Both jobs are very hard ones. The soul doesn't seem to respond to treatment any more rapidly than the mind. Yet, one's ministry is sure to fail or succeed in direct relation to the success of these two cultivated crops.

Second, Bishop Moore would "major in expository preaching rather than in passing issues." Here, again, he is a man after our own heart. If we never hear another sermon on "The Meanest Man in Podunk" or "Factors Underlying a Permanent Solution to the Border Dispute Between Reichistan and Burgherstan" we can survive.

Let no one jump to the false conclusion that exposition of Scripture texts cannot be "practical." Name the social issue that is burning in your heart, and there is an eternal teaching, in word or in deed, from the life of our Lord. It's a matter of putting the horse before the cart, in our preaching.

Third, "Concentrate upon people rather than issues." We wouldn't be surprised if Bishop Moore had done a pretty good job at this. It is a good reminder to us all. Energy may be spent on an issue, or in a situation, but if one's heart is not set to help, he will never get the swamp drained or the slum cleared.

Finally, Bishop Moore says he would "preach for a verdict." We can't imagine a Methodist bishop not having done that. Some people don't. They preach to inform, at their best, and to astound, at their worst.

There are only two things to do with the gospel of Christ—*accept* or *reject.* If the preacher isn't concerned which the verdict will be, you know what it will be.

Reprinted with permission from "The Christian"

A wise man's heart discerneth both time and judgment.
Ecclesiastes 8:5

The Stewardship of Time

CLAUDE A. RIES
Chairman of Division of Theology and Christian Education, Houghton College

"WHAT TIME is it?" is one of the most frequently asked questions. 50,000 people in New York City spend $5,000 every day telephoning for the correct time.

"What time is it?" The clock here says it is 11:08. "What time is it?" Houghton College says it is the beginning of a new school year and it is time to concentrate on studies.

"What time is it?" Scientists warn that we are on the eve of a great cataclysmic event, and some even say that it is five minutes to midnight.

"What time is it?" The Bible says that these are the last days and that time is running out.

All honest men realize we are living in a very critical day. Men and women of faith in the Lord Jesus say that it is a glorious day.

Who has brought you and me as Christians to this day? It is God. He has brought us to this day that we through His grace and enablement might do our duty in such a day and proclaim to a world that has lost its way that God still lives and cares for His own.

Dr. Paul Fall, while still president of Hiram College, told the students about an incident involving Abraham Davenport and the Connecticut Legislature of which he was a member. On May 19, 1780, there occurred an unpredicted eclipse of the sun. It became dark as nightfall. There was great excitement in the legislative halls. Women fainted, men became hysterical. Many believed that the end of the world had come.

In the midst of the darkness, confusion, and fear, Abraham Davenport arose and said,

"Gentlemen, this is either the end of the world or it is not the end of the world. If it is, I want to be found under God doing my duty. If it is not, there is nothing for us to be excited about here. I move that light be brought in and we proceed to do our duty."

Could a better word have been spoken?

The Scripture says, "A wise man's heart discerneth both time and judgment." The question before you and me as wise men and women in discerning the time is, How shall we meet the crisis of this hour?

Shall we meet it with a virile faith in the Lord Jesus Christ? Shall we meet it in absolute loyalty to Christ, with a complete sellout to Jesus Christ? Shall we meet it with courage and enlightenment derived from God's Holy Word?

Christian friends, it is no idle word to say that you and I have come to the kingdom for such a time as this. There must not be a lack of spiritual power in our lives to meet it. Mere rationalizations of those who do not know the Bible and the Bible's Author are but soap bubbles in their effectiveness in meeting today's issues.

This is a great time to be alive, especially for Christian young people. This is your day, a marvelous day for those who know what direction they are going, with whom they are going and the eternal destiny toward which they are going. All such are men and women of vision, of purpose, of mission and of a glorious destiny. The eternal, sovereign God is on their side.

Is there a place for fun then in the life of an earnest Christian in such crisis times? Emphatically, yes. Is there a place for pleasure in the life of a red-blooded Christian young man and woman in a day so fraught with momentous questions? Decidedly, yes.

Underlying both questions is a deeper question: Should there be periods of leisure in a growing Christian?

No life on earth was busier than that of the Lord Jesus, and no life faced such world-shaking issues as did His. Jesus practiced what He exhorted his disciples to do when He told his disciples, "Come ye yourselves apart . . . and rest a while" (Mark 6:31). The lexicon gives for the Greek word translated *rest*, "to give intermission from labor." Hence to "give intermission from labor" is not only a privilege, it is a command by Christ himself.

Our Lord who understood the rhythmic law of human lives, the ebb and flow of body, mind and spirit, discerned that work and leisure, each has a proper place. He understood that leisure was the safety valve that saves lives from being strained and overwrought and ultimately breaking down. So the greater the tension of work, the greater the necessity for relaxation, i.e. for "intermission from labor."

Dr. W. E. Sangster of England calls attention to the fact that "some psychologists have said that one of the tragedies of the German people is that they have never learned to play (as we understand the term) and that is, perhaps, a chief reason why Germany is one of the countries in the world where the suicide of children is a familiar phenomenon."

Are there any specifics for the Christian's fun and pleasure? Yes. There are for both kind and amount. "While fun is made for life, life is not made for fun. Fun is like ginger cake. It is possible to get too much of it," as someone has observed. As the Christian's work is to be done, so his fun and pleasure should be. All his fun, all his pleasure must be to the glory of God and to the end that it will make him a more efficient workman that "needeth not to be ashamed" before God and man.

In other words, it should be a worthy engagement that will bring health to the body, culture to the mind and blessing to the spirit. Said a great saint of God, "To see a vast crowd of men sitting in the sun and taking the keenest delight in a match is, to me, a goodly sight"

"Come ye apart and have an intermission from labor," our Lord exhorted his disciples and He would say the same to men and women of this strenuous age.

Yes, there is a proper place for fun for the body and for such pleasure for

Next page, please

A message given in Houghton College Chapel on October 31, 1961.

the mind as is found in art, music, literature and the great out-of-doors with which Houghton is so amply blest.

The strain upon the spiritual vitality of mankind today is tremendous. Just as physical fire has a tendency to go out so does spiritual dynamic have a tendency to drain out.

The soul of man cannot be in poise if the leisure of the daily quiet hour is neglected, if the leisure of the weekly prayer meeting is neglected—these periods where hearts commune with each other and with God. The soul cannot be in poise if the Lord's Day is used for secular things and not for things of the Spirit. We must keep open our window to heaven at all times. This is a crisis hour, and

Around us rolls the ceaseless tide
Of business, toil and care;
And scarcely can we turn aside
For one brief hour of prayer.

The succesful runner in the ancient Greek games was not only the one who crossed the line in the shortest time, but the one who crossed it in the least time *with his torch still burning.*

How often the pressures of life cause the torch of our spiritual life to become extinguished! I read of a good woman who said that in the rush and hurry of life she felt in danger of being "jostled out of her spirituality." We may run too fast to keep the torch burning.

Hence the imperative of Jesus, "Come ye apart and rest a while." Is there a better index to our inner lives than the use of our leisure time, physically, mentally, spiritually?

Having seriously considered the necessity for periods of leisure, physical, mental and spiritual, in times like these, I wish now to make some observations regarding Jesus' admonition, "Occupy till I come." To occupy in the Greek means "to carry on business." So Christ says, "Carry on My business until I come again."

I know of no words more pertinent here than those of St. Paul recorded in Romans 13:11-14. May I give you Way's translation of these verses? After giving several exhortations concerning the Christian's duty to his fellowmen, the Apostle Paul continues,

"You will find a special motive for doing all this, if you recognize the imminence of a great crisis. Yes, it is high time for you to start up from slumber. Our Great Deliverance is nearer today than when we first believed.

The night is far spent
The day is drawn near!
Let us disarray ourselves of the deeds of darkness;
And let us array ourselves in the armor of the Light,
As in the face of the day, decorously let us live—
Not in revelings and drunkenness
Not in licentiousness and debauchery,
Not in wrangling and jealousy.
Nay, but clothe you with the nature of our Lord, of Jesus, the Messiah.
Ah, let not the body, and the pampering of its cravings be your life's aim."

Could there be found more fitting words for our day than these?

"Time flies" is a common truism but it is also a tragic fact. A man was trying out some fountain pens at a store counter. He would write *tempus fugit,* the Latin for "times flies." The attendant saleslady not being up on her Latin, as she handed to him another pen, said, "Perhaps you would like this one, Mr. Fugit." We, too, may not be up on our Latin but let us ever remember that time does fly and that "a wise man's heart discerneth both time and judgment."

This is the day the Lord hath made . . .
His workmanship, the dawn, the light, the shade,
The wind, the rain, the star shine and the dew.
He loans its hours, for me to live them through
Joyfully and gladly without lack
Then at nightfall, bids me bring them back
And lay them at His feet that He may see
I have lived worthily.

"Dost thou love life?" asked Benjamin Franklin, "then do not squander Time, for that is the stuff life is made of."

We are but stewards of our time and it is required of a steward that he be found faithful. If we are responsible for the use of our time, then to waste it is a sin. In wasting time we lose opportunities and privileges for well doing that shall never return.

Today is all you and I have. So every day is doomsday for today holds in its hand the issues of life and death, of eternal life or eternal despair. Said the wise man, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Prov. 27:1).

The seriousness of our day calls for men and women, young and older, to face the great realities of life and destiny. Our God-given share of time is allowed you and me today to settle our individual relationship to the Lord Jesus Christ, and I pray that the Holy Spirit will even this day tug heavily at your heart strings, you dear friends who do not know Christ in the forgiveness of your sins.

"Why don't you believe in God?" asked Leo Tolstoy of his friend Gorki. "I have no faith, Leo," was the answer.

"It is true," replied Tolstoy, "you were born a believer. You cannot get along without God and you will find it out some day. Your unbelief is due to obstinacy. . . . You were born a believer and you are thwarting your nature."

Most people are bothered
by those passages
of Scripture
they do not understand.
But—
the passages that
bother me are those
I do understand.

—Mark Twain

Tolstoy is right, for to treat our relationship with the Lord Jesus Christ with indifference is "slapping life itself in the face."

In this God-given share of time called Today, God is calling you, Christian without power and direction in your life. He is calling you to an altar of entire consecration of your all—your life, your body, your talents, and your time as a "whole burnt offering" to be consumed there for sacrifice or service.

Today is a God-given share of time to you whom God has been calling for an unconditional "Yes" to the whitened harvest field at home and abroad.

Yes—"knowing the time that it is high time to awake out of sleep . . . the night is far spent, the day is at hand . . . put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill it in the lusts thereof."

How fraught with stupendous issues is every day!

We may trifle with life's high callings as did Esau and spend our days in sad regret.

We too may be sleeping instead of watching at one of life's supreme hours as Peter in the garden and never have such a high moment again.

Or we may be brave and strong in God's might in the hour of supreme opportunity and bless mankind for ages to come as did Esther.

Yes, we may be "faithful unto death" each day and have awaiting us a crown of righteousness.

Today's decisions, though seemingly small, carry heavy cargoes for the tomorrows.

"A wise man's heart discerneth both time and judgment."

Where, then, is room for frivolous living or for self-centered thinking or for following the Lord Jesus afar off?

We dare not trifle with time for it is soon spent and we face the Judge to render account for its stewardship. God save us from "having a name to live," as Christians, "but being dead!"

"Self must not only be dead but buried out of sight, for the stench of the unburied self-life will frighten souls away from Jesus."

Praying Hyde of India

IT IS a question whether there was ever a greater praying missionary sent by the Presbyterian Church to any mission field than John Hyde, otherwise known as "Praying Hyde." He was the son of a Presbyterian preacher in Carthage, Illinois. He was given a college education, and was led of the Lord to offer himself as a missionary for India.

Among his letters, as he was sailing from New York, was one from a devout Christian man who greatly desired to be a missionary, but who had been prevented from going. In this letter he urged John Hyde to seek the baptism with the Holy Spirit as the great qualification for missionary work. His reaction was thus expressed. "When I read that letter I crumpled it up in anger and threw it on the deck. Did this friend think I had not received the baptism with the Spirit, or that I would think of going to India without this equipment? I was angry. But by and by better judgment prevailed, and I picked up the letter and read it again. Possibly I did need something which I had not yet received. The result was that during the rest of the voyage I gave myself much to prayer that I might indeed be filled with the Spirit and know by actual experience what Jesus meant when He said, 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.'"

The promise was fulfilled in Hyde's experience, and his was the double portion of the Spirit. The baptism of the Spirit to him meant a wonderful intercession ministry; he was, indeed, baptized with intercessory prayer. Whole days and nights he would give to intercession, often without food. Sometimes his fellow workers would remonstrate with him, but his reply was more prayers, more tears, and cries for India.

Hyde was one of the leaders in the Punjab Prayer Union, in 1904, which eventually led to the Sialkot Convention—an annual convention for the deepening of the spiritual life and the salvation of souls. At the beginning of this convention he and others spent thirty days and thirty nights before God in prayer. It was at this first convention that God spoke to Mr. Hyde and opened up to him the divine plan of sanctification by faith. At the close of the convention he said, "I must not lose this vision," and he did not.

It has been emphasized by his friends that the most outstanding characteristic of John Hyde's spiritual life was holiness; his success as a soul winner was due largely to his Christ-likeness. He once said, "Self must not only be dead but buried out of sight, for the stench of the unburied self-life will frighten souls away from Jesus."

What most impressed those who heard him preach or teach was the evident fact that he was a man of holiness and power. One said, "He had become a real prophet of God; one who spoke for God. Thoughtful men would sit for hours during a day, listening to his wonderful exposition of truth as he slowly, quietly, and clearly set forth what the Spirit of God had taught him from His Word."

When Hyde first went to India and was required to study the language, he saw that it consumed so much of his time that he did not get sufficient time for his Bible. So he turned back to his Bible, and language had a second place. For this he was rebuked by some of his helpers, but he said that he was in India to give the Word of God to the people. However, he did not fail in his language study, and eventually became a fluent speaker in the Urdu and Punjabi. But away and above that he learned the language of Heaven, and he so learned to speak that he held audiences of hundreds spellbound while he opened to them the truths of God's Word.

In developing the thought of the prayer life, Hyde said, "When we keep near to Jesus it is He who draws souls to Himself through us, but He must be lifted up in our lives; that is, we must be crucified with Him. It is 'self' in some shape that comes between us and Him; so self must be dealt with as He was dealt with. Self must be crucified, dead, and buried. Then is Christ lifted up in our lives, and He cannot fail to attract souls to Himself. This is the result of a close union and communion, a fellowship with Him in His sufferings."

A missionary wrote as follows about John Hyde's wonderful spirit of intercession. "This summer (1908) we persuaded him to come up to the hills with us. His room was a separate one up on the hill and to one side of our house. Here he came, but came with a very real intercession with his Master. This intercession was fraught with mighty issues for the kingdom of God among us. It was evident to all that he was bowed down with sore travail of soul. He missed many meals, and when I would go to his room I would find him lying as in great agony, or walking up and down as if an inward fire were burning in his bones. He did not fast in the ordinary sense of the word, yet often when I begged him to come for a meal he would look at me and smile and say, 'I am not hungry.' No, a far greater hunger was eating up his very soul, and prayer alone could satisfy that. Before the spiritual hunger, the physical hunger disappeared. He had heard the Lord's voice to him, 'Abide ye here and watch with me.'"

A Calcutta friend said, "We have heard of martyrs who were kept in prison, and in the end were put to death. But have we ever heard of one who was so given up to the ministry of prayer that the strain of a daily burden brought him to a premature grave?" "No, friend," answers another brother of India, "not a premature grave. John Hyde laid down his life calmly and deliberately for the church of God in India." "Who follows in his train?"

—Selected

Our Readers Reply

George E. Failing

THE QUESTIONNAIRES mailed out to 400 random-selected readers in September have been reviewed and tabulated. It may be of interest to the rest of our readers to share what this cross-section told us.

If this sampling is a fair one, about one-third of our readers are not members of The Wesleyan Methodist Church. The fact that so many non-Wesleyans filled out and returned the questionnaire is no small encouragement to us.

Over 60 per cent of our readers rated THE WESLEYAN METHODIST as an excellent periodical, the rest rated it good. Practically all agreed that the periodical should serve its non-Wesleyan readers as well as its own denomination in particular. In fact, one Baptist writes:

> I hand THE WESLEYAN METHODIST to some of my friends at the Southern Baptist Church. They speak high praise for such a fine paper. Your paper does not criticize any denomination.

A reader living in Iowa writes:

> I read THE WESLEYAN METHODIST in the morning with my devotions. I am a member of the_____Congregational Church, but upon moving to Denison I chose the Wesleyan Methodist church from among Denison's eleven churches.

This reader from Iowa clipped the front page of the August 9 issue and sent it to Senator B. B. Hickenlooper, member of the Senate Committee on Foreign Relations. His kind reply was forwarded to the Editor.

In the general our readers almost unanimously agree with our policy to present editorials and inspirational articles in the first eight pages of THE WESLEYAN METHODIST, devoting the rest of the periodical to department news, worldwide religious news, denominational news, book reviews and advertising. Most of them agree that the balance between poetry and prose is about right. Some lovers of verse wish for more poems.

We asked the question also whether our readers would prefer more pictures and illustrations rather than majoring on good reading material. While many would like some pictures or illustrations, most agree with this reader from Kansas: "I subscribe to THE WESLEYAN METHODIST only because of the good articles it features." In fact, this Kansas reader begrudged the space devoted to large captions, whether at the top of the page or filling a column at the side of the page. She laments:

> I wish it had several more pages of reading. I can hardly stop reading when I begin, and usually read it through the day I get it.

We wondered, of course, what our readers read first, second, third, and so on. As might be expected, there was a wide variety of reading tastes. One wrote, "When I get the paper, I look first at the vital statistics (births, obituaries, weddings), then read "I Was Reading," then the editorials."

The majority of readers, according to this survey, get to the vital statistics last—just where they appear in the paper. Most of them seem to read first the editorials, next I Was Reading, and third worldwide Religious News. Denominational news rates fourth.

Many readers express delight at the occasional page of short pieces—poems, excerpts from church bulletins, pointed paragraphs. An overwhelming majority of our readers appear to endorse the effort to present outstanding reprints, both contemporary and classical, as supplementary to articles by our own writers. Many readers are unaware that a number of our contributors hold membership in sister evangelical denominations. Perhaps for this very reason THE WESLEYAN METHODIST has an appeal across denominational lines.

Readers were also asked: Would you prefer a picture or a poem on the front page rather than an editorial? One Ohio reader went all the way in his answer.

> I would like to see our paper take on a new look such as changing the size and cover. Instead of the present size let it be about 6 by 8 inches, have twice as many or more pages, place a picture or poem on the front and some nice advertising on the back.

Not many went that far, though some did ask for an occasional picture or poem on the front page, and two wondered if color might not be added. However, no stronger sentiments appeared anywhere on the questionnaire than in the answers to this question. They reminded me of my conversation with a blacksmith in Alabama a few years ago. Of another denomination, when approached about renewing his subscription, he exclaimed, "Dr. Wilson's editorials alone are worth more than the price of the periodical."

Many readers seem to feel we have something unique in the brief ministry of the front page. A gentleman came into the office a few days ago and shared this story: His mother receives regularly THE WESLEYAN METHODIST. One day recently, her letter carrier, a member of another denomination, said, "I hope you don't mind it. I was attracted by the front page editorial and now read that page every week during my lunch hour, just before delivering the paper to you."

All criticisms, suggestions, and encouragements were appreciated. They were read with care and with the desire to make THE WESLEYAN METHODIST better serve Christ and His kingdom.

Following are other questionnaire comments which we share with all our readers:

> KEEP your magazine much like it is. I've been saving many of THE WESLEYANS for years and often resort to them for devotional material in the work of my own church and W.M.S. I receive a good many church periodicals, including my own. But it is THE WESLEYAN that I lean most heavily upon to build up and sustain my faith and to keep me spiritually minded in this secular age.
>
> NORTH BAY, ONTARIO, CANADA

> IT WAS a gift to me. This is my first subscription to THE WESLEYAN METHODIST and I never want to be without it.
>
> ALTO, MICHIGAN

> I AM satisfied with THE WESLEYAN just as it is. Before long it will be 50 years since I subscribed and always look forward to getting it every week.
>
> NORTH LIBERTY, INDIANA

> IT IS my feeling that most of our holiness periodicals could give more attention to helping the beginners in the Christian way. I feel that we too often address them to the more mature of our number. Perhaps a series of articles on "Launching the Christian Life" would be helpful. I feel, however that THE WESLEYAN METHODIST is a well-balanced paper. I so much appreciate its awareness of the present need.
>
> ALLENTOWN, PENNSYLVANIA

> I AM a superannuated minister's wife and have read THE WESLEYAN METHODIST for 54 years. It has always been good . . . My husband is an invalid and does not converse with anyone. My Bible and THE WESLEYAN METHODIST and other spiritual helps keep me going. I would rather be without bread than without good reading matter.
>
> GASTONIA, NORTH CAROLINA

> I HAVE read several church papers but think ours tops . . . I sent the paper to a friend of mine and she said she got more out of it than her own as she could understand it better . . . I have been helped many times and encouraged by the articles . . . I like the idea that they are no longer wrapped with a paper band as they were for a time. Thus giving those who handle it an op-

portunity to get something fresh, helpful, and to the point without even opening the paper.

SUSSEX, NEW JERSEY

I THINK you have sought to maintain a healthy balance in the paper between the various segments of our denomination, segments which frequently represent opposite positions. I think, too, that an article now and then on a scholarly or scientific field would reach enough interested people to merit its inclusion. I realize that on doctrinal themes this has been done—at least to some extent. As the denomination seeks to reach more and more into urban areas it is touching more and more people with college backgrounds. Inspirational articles and ones of exhortation are not enough. The intellect also needs a challenge now and then. This questionnaire has been a good thing for me, for I have sat down and tried to critically evaluate a dozen issues or so. I think I will probably pay more attention to some articles and sections than I have been doing.

NORTH BAY, ONTARIO, CANADA

I APPRECIATE the articles on controversial issues such as the Negro problem. Let us have more of these. A church paper should help to guide judgment and mold opinion.

MINERVA, OHIO

I HAVE non-Wesleyan neighbors who prefer the Wesleyan magazine to any other church paper.

ANOKA, MINNESOTA

WHY NOT print more often your Articles of Religion and what the Wesleyans stand for and what they are trying to achieve. I am a Methodist but I cannot say "Amen" to a lot of things that our "modernistic" and liberalistic" ministers say . . . Most of our younger generation do not know what to believe. That is the reason I would like to see more educational articles in your paper.

A METHODIST

MY SISTER, Mrs. Roy Harvey who has gone home to glory, gave me years ago this paper for a birthday gift and because I enjoyed it so much she renewed it each year. Now for the last three years I have given it to myself. I belong to a true gospel preaching born again Baptist church . . . and I am greatly privileged in serving our Lord in teaching a class of nine and ten-year-old girls . . . Please don't change the first eight pages.

HORNELL, NEW YORK

I AM a librarian. This periodical is not read in the library or taken out very often. I think it is good myself.

HEUVELTON, NEW YORK

WHILE I do not manage to read each WESLEYAN METHODIST from cover to cover, I read it more than any other periodical, even the daily newspaper. On the whole I like it very much.

HEUVELTON, NEW YORK

I THINK the editorials are timely and interesting, causing us to think personally about these matters. Please continue them. We have certainly appreciated the kind Wesleyan brother who introduced us to your paper and we enjoy reading it.

GILLETTE, WYOMING

SOME ARTICLES are too long especially continued ones. Some writers are like some preachers—takes them an hour and a half to say what [can be said] in thirty minutes.

COLUMBIA, SOUTH CAROLINA

Wesleyan Youth

ROBERT W. McINTYRE, General Secretary

"It's Sort of Like Dying"

by J. Robert Swart

Did you ever pity missionary children? Did you ever feel sorry for them because they weren't being brought up with all the "advantages" the U.S. has to offer? Have you ever wondered if an M.K. envied his contemporaries on the other side of the ocean and wished he could grow up in a "proper environment"?

John Roode, nearly 17, wrote a letter to his parents, Dr. and Mrs. Albert G. Roode, stationed at Pibor, Sudan, just before school closed this year. The Roodes are going home on furlough in July. John, or Joe as the fellows called him, writing from the American School in Alexandria, shares some school news and some thoughts on having to pull up stakes. Here are some excerpts from his letter:

Dear Mom and Dad:

. . . This has been the busiest week in the history of the school year. . . . I really got myself into a lot of work when I took the job of yearbook photographer. Not only do I have to take several hundred pictures, but I must develop them and enlarge each a couple of times. I've spent about 20 hours in that dark room so far.

. . . On Friday afternoon we had our first two events of the track meet, the half mile and the running broad jump. I came out third in each of these events. . . .

. . . We got a few letters from home today. I am sort of stunned with all this news of plans for going home on furlough. . . . I've completely oriented myself out here. Everything that means anything to me is in the Sudan. Now in six weeks I'll be pulling up my stakes in Egypt only to leave everything in the Sudan two months later. I will be starting completely over again in a new environment. (It's sort of like dying!) . . . .

I'm not saying I don't like what is happening. It's just that everything is so strange. I'm an American in the truest sense and am not disloyal to my country, but I still have ties in the Sudan. . . . I've heard so many mission kid's experiences with American kids that I don't know what to expect in the kids my age. I know I can find decent kids but the fact is that we have more or less lived a sheltered life here at this school. All the kids feel and think the same and when you get back in the U.S. you have to learn whom to avoid and whom to associate with. I know that I met some filthy kids that year in Pittsburgh. I don't think that all America is like that and I'm not looking for its bad side.

To sum it all up I'm simply changing atmospheres completely and don't know what to expect. To make it harder I've also lost something that means most to me—Sudan, its woods, its animals, its customs, and its people.

I know I can take the change, but the thought of losing my life in two months sobers me.

Well, that is about all.

Love,
Joe

That's how one missionary teen-ager felt about his adopted homeland—in Joe's case, the Sudan—and I dare say that he has expressed the feelings of many others like him who face the prospect of furlough and further education in the States.

But John will not be going home to America with his family after all. God had another plan for him, a plan which makes John's letter seem almost prophetic. Six days after he wrote that letter, John lost his life on a Scout hike in Egypt when he went exploring in an ancient well 60 feet deep.

We send out John's last letter with the prayer that it will help some young person take stock and ask himself, "What kind of a fellow am I?" The Lord called John home much sooner than anyone expected, but we know that he was ready. He was a confessing Christian. Would you be ready now? Do you know Christ as your Saviour?

Rev. J. R. Swart is a missionary in Pibor, Sudan.—Reprinted with permission from "The Church Herald."

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

Card Call Support Is Vital to Church Extension

For almost twenty-five years Wesleyan Card Call dollars have been helping to build new churches. Three hundred fifty-four projects in 27 conferences speak gratefully for the aid received and testify eloquently for the effectiveness this assistance offers. Last year 28% of all funds disbursed by the Department to the field came from Card Call.

The united and generous support of Wesleyans everywhere is needed as never before. The increasing number of new churches being established and the rising cost of church construction brings this issue into sharp focus.

Give liberally to Card Call No. 125 and immediately you give the "lift that means much" to the following Projects:

Vero Beach, Florida

- Building is now under construction.
- Located in a needy and challenging field.
- Conference president is enthusiastic about prospects and pleads for a generous response.

South Ohio Conference Camp Dining Hall

- First step toward permanent conference and camp meeting site.
- A beautiful and spacious dining hall has been erected adjoining the Bartlett church property.
- An upward surge is coming to the conference under the spiritual leadership of President Ramsey.

Lincolnton, North Carolina

- A growing congregation.
- Only Wesleyanic church in town of 7000.
- Deserving of full support of Card Call Family.

Help start a new church the Card Call way and ultimately you—

start men on a quest of holy living.
start men on their way to heaven.
start men on the road to being better citizens.
start men to the ministry.
start men out of filthy and sinful habits.
start a ministry calling men to repentance.
start impelling men to separation from the world.
start a movement of students to our colleges.
start missionaries to the foreign field.
start making a better community.
start dispelling darkness.
start a drive to banish false doctrines.
start developing talents and abilities for the Lord's work.
start diffusing gospel light.
start a place of prayer.
start a place where people can find Christ.
start preaching the message of the Cross.
start pioneers to other pioneer fields on the home front.
start a crusade against crime.
start a campaign for law and order.
start a Christian business enterprise.
start a counteraction to communism.
start a counterattack on the kingdom of Satan.
start a climate of love and understanding.
start a campaign for our church literature.
start a chain of prayer that may reach around the world.
start reducing liquor sales.
start reducing the divorce rate.
start reducing Sabbath desecration.
start reducing the sale of licentious literature.
start reducing the influence of Hollywood on the mode of dress, morals, and manners.
start a Bible-teaching ministry.
start better human relationships.
start blessing mankind even after you have departed this life.
start building the kingdom of Christ on earth.
start a Sunday school.
start a soul-saving station.
start a richer fellowship.
start a revival center.
start a lighthouse pointing men to Christ.
start heaven to rejoicing.
start strengthening the voice of the Church.
start weakening the voice of Satan.
start a world-wide witness for Christ and His kingdom.
start a source of funds for world missions.
start a soul-saving mission.
start fulfilling the great commission.

Field Schedule:
N A E Commission on Evangelism
December 12-13

I Was Reading

from page 3

of the middle class world, upon the Christian world. . . . The temptation to turn the cold war into a holy crusade is ever with us and insofar as we yield to it we make impossible the tolerable and humaneness which must yet come into international relations if there is to be a future for mankind." Dr. Bennett differed with those who would rule out coexistence with communism. "Their view of the cold war," he said, "will almost certainly lead to hot war and to the nuclear catastrophy which will add to the victims of tyranny scores and perhaps hundreds of millions of new victims." We readily concede that we are not an utterly righteous people, and admit that the guilt of many sins hang over our nation. But we also assert that because of the open Bible, free assembly, and free speech, God still has a chance to work with us and in us to a degree that He has not in an atheistic society.

- a rather amazing observation made by Dr. Walter R. Dornberger in *U.S. News & World Report,* October 9. Dr. Dornberger, chairman of Rocket Pioneer and vice president of Bell Aerosystems Company, views with some alarm another possible U-2 incident, this time to occur in space. He predicts that Russia may well be planning to shoot down one of our presently operating satellites and claims that there is not much we could do to stop the Russians with our available weapon systems. If this military action should take place in space, he predicts that a kind of hide-and-seek war in space would result. At first, it would not have much effect on the situation on earth, but if Russians obtained complete control of space, all our present rocket know-how would mean very little. Should the Russians achieve military superiority in space—which may be possible within the very near future—they would indirectly weaken our military positions on the ground, on the sea, and in the atmosphere. That would "change the military balance between the communistic and the free world in their favor," and would "achieve their final goal of dictating the conditions of survival to the free world without a war and without firing a single shot on earth."

Of one thing we are sure. Russia has not been carrying on her experiments in space primarily for information about the weather or for other peaceful and progressive purposes. All along they have been planning for world dominion through military as well as political ascendancy. This rather shocking warning about space conquest is doubly frightening when one recalls the analysis made by Francis B. Stevens, former career diplomat who filled some of the government's top posts dealing with Soviet affairs. "Throughout the past twenty years of U.S. world leadership, Moscow has relentlessly pursued its goal of world domination. The list of its conquests is long and familiar." Then Mr. Stevens reminds us that the same twenty years has for the United States been a "long record of defeat." To Mr. Stevens our hope lies in reversing the post-war trend and putting the United States on the diplomatic offensive.

"First sympton of a sick Christian: Sharp pains when he opens his pocketbook to pay his tithe."

New Castle (Pa.) First Church

Sunday School Success

OUR CHURCH used the Autumn Advance material and it brought very good results. We had an average of 95 for the fourth quarter of last year, and during the first quarter of this conference year we averaged 102. So far we are averaging 107 for this quarter. These programs have helped our Sunday school grow in the last two years from an average of 56 to an average of over 100, and our enrollment has increased to 107. We do not give all the credit to these programs, but by using them we have seen the need to reorganize our Sunday school—which has made it more efficient.

In the Autumn Advance program there was to be a display of old Bibles. We had one on display that was 113 years old. I was I was wondering if anyone had one older than that. We also had a number of Bibles 80 and 90 years old.

—Welcome (Va.) Sunday School

For Those Who Care!

PARENTS who are vitally interested in their children's religious education should ponder these statistics:

"95% of all children whose parents attend Sunday school *remain in* Sunday school and church through teen years."

"95% of children of parents who do not attend Sunday school *drop out* at age of 14."*

I've been asking myself, why do they drop out? Some answers are obvious.

. . . because the Sunday school failed to achieve its purpose in bringing the student to a strong personal commitment to Christ.

. . . because the teacher let him drop out.

. . . because the student felt he had recieved all the Sunday school class had to offer him.

. . . because other activities were more alluring.

. . . because he didn't realize that one never outgrows his need of Sunday school.

. . . because there was no parental insistance.

. . . because the power of biparental example was missing.

. . . just because.

We should assist our children in making up their minds as long as they are a responsibility of the home. Let us show our children we care!

*The statistics were from the local Free Methodist's "Operation Care."

▲ ▲ ▲

Lesson for December 24

God's Great Miracle

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Luke 2:7-20.

Golden Text: He shall save his people from their sins. Matthew 1:21.

M God's Great Miracle. Luke 2:7-20.
T The First Great Promise. Genesis 3:1-15.
W Isaiah's Sign. Isaiah 7:1-16.
T Micah's Prophecy. Micah 5:1-7.
F Matthew's Description. Matthew 1:18-25.
S Mary's Hymn of Praise. Luke 1:46-56. 4:1-7.
S The Meaning of Jesus' Birth. Galatians

Based on outlines copyrighted by National Sunday School Association: used by permission.

Department of Sunday Schools

PAUL L. KINDSCHI, Executive Secretary

There's inspiration in the most unlikely Sunday school task when the teacher looks—

Above and Beyond

by Kenneth Short

I WENT DOWN to the dark, dank basement to take charge of my new Sunday-school class. It was my first pastorate. World War II had made it impossible for us to return to the mission field, so I had been asked to pastor a small church in a small town.

I was bright eyed and confident. After all, had I not ministered to tribes of "wild" men? Settling down to pastoring a small group of kindly country folk would be both simple and pleasant.

I had expected to teach the adult class, of course, but that first Sunday morning the Sunday-school superintendent approached me in tearful desperation. Would I *please* take the junior boys? Nobody had ever been able to conquer them!

With benign smile I made my way down to the damp regions below. There would be nothing to it, absolutely nothing. The junior boys would stand awed in the presence of the new pastor and I would be in complete control. The whole trouble undoubtedly lay in the inexperience of the teachers. I moved into the classroom with the spirit of Napoleon and was about to announce, "I have arrived. . . ."

Just exactly what followed is not quite clear. In a daze I found myself at the ringside of a full-fledged fist fight. The sight of one snub nose, bright red with blood, made me squeamish. Catching their first sight of me, the boxers beat a hasty retreat—each through a separate window. By some mysterious power I managed to keep the remaining four jumping jacks in the room until the bell rang.

Late that night I sat deep in thought. Much of the Napoleonic spirit had departed. Were these six tousle-headed boys going to be my Waterloo?

Two courses lay clearly before me. I could wave the white flag and insist on somebody else taking the class. Nobody would blame me. Or I could look beyond the immediate antics of these exuberant colts and see the possibilites of such energy directed in the right channels. I chose the second course.

The next Sunday I was in the classroom early enough to welcome each boy as he arrived. Before this six-man riot squad could possibly get into action, I had them engrossed in a true missionary tale that almost nailed them to their seats. I proceeded to take a missionary offering. Four cents completely emptied the pockets of those six boys. But we eagerly laid top-secret plans for the future. The very next Sunday we would try to give the largest offering in the entire Sunday school, and it would all be used to help the missionaries in their work.

The following Sunday was a day to be remembered. My six juniors could hardly wait to count the offering. They had chopped wood, run errands, and worked like beavers during the week. They gave the largest offering of any class that Sunday—over nine dollars! The class soon built up to 14 members; the offerings ran consistently between 10 and 14 dollars each week; and there were no more problems with the junior boys! They were completely fascinated with the magic of missions.

A class such as this, full of young people who have been overdosed with vitamins, may drive a teacher to the point of distraction. It is easy enough (and sometimes humanly understandable) to settle for nothing more inspiring than becoming a Sunday-school policeman. At least there is peace and order in the house of God. But that is not teaching; it is nothing short of defeat.

This year the Christ's Ambassadors have adopted as their theme, "Above and Beyond"—living *above* sin, and giving their lives *beyond* the call of duty. Perhaps Sunday-school leaders and workers would do well to adopt this theme, too. Simply to look at the unpredictable and worrisome ways of students week after week would likely unnerve the strongest worker. Progress would appear to be at a standstill. The whole thing would take on the appearance of wasted effort.

But when a teacher has the courage to look *above and beyond* the immediate perplexities and can see in each student the possibilities of a Livingstone, a Moody, or a Billy Graham—something wonderful happens!

I wonder if it was a Sunday-school worker who defined a small boy as "noise with dirt on it"? Teacher, if you can look *above* that dirt and *beyond* that noise, you'll see in every difficult child a potential Jerry McAuley a possible Billy Sunday—transformed by the power of God and anointed of the Holy Spirit to become one of the world's truly great men.

And thus is fulfilled the Scripture, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

—Reprint by permission of the "Sunday School Counselor." Copyright, 1961.

Religious News

Wesleyan Methodists Second in Per Capita Giving

NEW YORK (EP)—A study of contributions made to 47 Protestant and Eastern Orthodox communions during 1960 shows that the Free Methodist Church (with 54,906 members) ranked first with $271.86 per member.

In second place was the Wesleyan Methodist Church, whose 36,581 members showed a per capita giving record of $231.77 during the year. The Pilgrim Holiness Church (30,429 members) followed with $216.49.

The report, prepared by the Department of Stewardship and Benevolence of the National Council of Churches, showed that in all the record total of $2,533,120,871 was contributed to the 47 different church bodies during 1960—a gain of $125,656,230 over giving reported in 1959 by 49 church bodies. It is an increase of 5.5 per cent for 39 of these church bodies whose figures can be compared to those of last year.

Per-member giving in the same 39 churches was up 3.2 per cent from $64.66 to $66.76.

Highest per-member giving among the denominations with close to a million members was in the Presbyterian Church in the U. S. (Southern) with $101.44 per member.

Some major denominations and their per-member giving: Lutheran Church-Missouri Synod, $96.18; United Presbyterian Church in the U.S.A., $84.31; Evangelical and Reformed Church, $76.58; Congregational Christian Churches, $73.20; United Lutheran Church in America, $70.86; Protestant Episcopal Church, $64.51; Disciples of Christ, $63.26; Southern Baptist Convention, $55.68; The Methodist Church, $55.14, and the American Baptist Convention, $48.06.

Sarawak Census Shows Christian Growth

KUCHING, Sarawak (EP)—There's one place in the world at least where the Christian population is growing in proportion to the total census.

That place is the British Crown Colony of Sarawak on the northeast coast of Borneo. Government figures show that today there are two and a half times as many Christians in the total population than there was 14 years ago. 1960 statistics show a total of some 117,000 Christians in a population of about 750,000 or about one out of every six persons in the colony. Second highest religious group is Moslem.

Russian Arrest of Jewish Leader Shows Sign of Policy Change

Gedlia Rubinovich Pechersky, a prominent Jewish leader in Leningrad, has allegedly been arrested, tried and sentenced to 12 years in jail for his associations with "foreign agents" and for other "treasonable" activities.

Rowland Evans, Jr., with the *Herald Tribune* News Service, says he learned of the secret trial from sources of "undoubted veracity," and claims that other lesser Jewish leaders in the Leningrad area were arrested with Pechersky.

Westerners speculate that Pechersky, former lay chairman of the Leningrad Jewish religious community, was not an isolated victim of special circumstances, but that a new campaign against Jews is arising in the Soviet Union.

The three million Russian Jews comprise the 11th largest cultural minority in the U.S.S.R., out of a total of perhaps 150 cultural and ethnic minorities. (EP)

Baptist Organize English Church in Spain

MADRID, Spain (EP)—Thirty-seven Baptists signed the charter October 22 of a new English-speaking church here called "Immanuel." One member called the service a "hallelujah chorus."

In one month the two principal problems facing the group of Southern Baptists who had prayed, planned and worked for such a church were solved: the Spanish Government granted official permission and a large, four-story house surrounded by a small garden was rented for a meeting place.

Communist Admits Failure To Wipe Out Religion

MOSCOW (EP)—Miss Olga Kolchina, secretary of the Communist Party's Moscow Committee, said in a speech here that Russian Communists have not been successful in stamping out religion in the Soviet Union and appealed for a "more decisive combat against religious superstitions."

The intrepid woman dedicated her 40-minute address at the Communists' 22nd Congress to the necessity for all Communists and Soviet executives to fulfill point by point the party's blueprint for its fight against religion.

She criticized the party organs for "weakening" their atheistic propaganda and ignoring the fact that "some people, among them youngsters, are still under church influence."

Evangelicals Hit Italian Census Probe

ROME (EP)—The Federal Council of Italian Evangelical Churches has objected to a query in the nationwide government census which asks citizens of this predominantly Roman Catholic country to name the parishes to which they belong.

The question gives the impression, say the evangelicals, that the "entire population was to be regimented within Catholic parishes by state initiative."

"The jurisdiction of parishes does not belong to the administration of the state," the council stated, "therefore, such specification exerts indirect confessional pressure on the general population." The FCIE says the question "has perturbed the consciences of non-Catholics."

Law Suit Challenges Legal Existence of Soul

SAN FRANCISCO (EP)—Can it be legally proven that there is—or is not—such a thing as a human soul?

A prominent left-wing San Franciso attorney has filed a suit in Superior Court which questions the soul's existence in contesting the will of a businessman who left a large part of his $200,000 estate to Catholic institutions.

Vincent Hallinan, who once ran as the Progressive Party's candidate for President, sued on behalf of his 22-year-old son, Terence Hallinan, who was assigned a quarter interest in the claim of the decedent's grand-nephew, who received nothing in the will.

Contending that the decedent was of unsound mind when he willed his fortune to 35 Catholic charities, Mr. Hallinan says that the man, who died at the age of 81 last August, entertained a "morbid fear that, upon his death, his soul might be consigned to Hell—or that it would not attain Heaven except after a long and painful stay in Purgatory."

According to the suit, these beliefs were based on "statements and misrepresentations" of Catholic officials. Mr. Hallinan argued, "There is no such thing as a 'soul' in the sense set forth."

"Therefore," he said, "the bestowal of gifts upon the Church cannot and does not procure for (the individual) any merit or standing which will insure the immediate or ultimate entry of the fictitious soul into a fictitious Heaven, nor the release of any person from the equally fictitious Purgatory."

Reports Higher Literacy Among Guatemalan Evangelicals

GUATEMALA CITY, Guatemala (EP)—*El Imparcial,* front-paged a newspaper article here last summer which gave census figures as revealing that literacy was consistently higher among evangelicals than among Roman Catholics. "In Chimaltenange, for example," the newspaper stated "there are among 100 that profess the Evangelical religion 88 literates, while among every 100 Catholics there are only 15 literates."

The Alliance Enters Brazil

NEW YORK—The Christian and Missionary Alliance will step up its missionary program in South America by entering the interior of Brazil in 1962, it was announced here by Dr. Nathan Bailey, president of The Alliance. Four missionaries are under appointment to leave for Brazil in January, to launch gospel work in medium-sized towns in the area south of the capital city of Brasilia.

The Alliance previously has concentrated its evangelical Protestant work in South America in Colombia, Ecuador, Peru, Chile and Argentina. Brazil will become the twenty-third country in which The Alliance will have more than 830 missionary personnel stationed around the world.

Church Publishing Case Appealed to High Court

WASHINGTON (BP)—The Scripture Press Foundation of Wheaton, Ill., has appealed to the Supreme Court against a ruling of the Commissioner of Internal Revenue revoking its tax-exempt status.

The case first arose in 1953 when the Commissioner of Internal Revenue reviewed the tax-exempt status of Scripture Press as a religious and educational organization. He held that "your principal activity is the sale of religious periodicals, publication, and supplies." While this might aid the churches buying the supplies in carrying out their ministry, the commissioner said, "The manufacture and supply thereof does not constitute a religious activity in itself but is a business of a kind ordinarily carried on for profit."

The commissioner, on appeal, reaffirmed this ruling in 1954 (a new commissioner having taken office) saying that "the preparation and sale of this (religious) material is not a

religious activity within itself but is secular in nature."

Scripture Press appealed this ruling to the United States Tax Court, which upheld it, and then, paying the tax under protest, filed suit in the U. S. Court of Claims for its recovery. Chief Judge Marvin Jones, in a brief opinion, rejected the claim. It is this decision which is now appealed to the Supreme Court.

New Radio Venture in South America: 'Radio Peru'

The Government of Peru signed into law a new radio franchise authorizing TEAM to construct studios and transmitters and begin broadcasting gospel programs as soon as possible. (EP)

Prayer in School Hit as Unconstitutional

WASHINGTON (BP)—Does separation of church and state bar a school board from directing the recitation by pupils, on a voluntary basis, of a nonsectarian prayer as part of the opening exercises in public schools?

This is the question which the United States Supreme Court is asked to rule upon in a petition filed by five parents of New Hyde Park, N. Y.

The parents, two of whom are Jewish, one Unitarian, one a member of the Society for Ethical Culture, and one a professed nonbeliever, assert that recitation of the prayer constitutes an effort at "religious education" and should be barred from the public classroom.

The prayer, which was approved in 1951 by the Board of Regents of the New York state school system, and is in use in many public schools in that state, is one sentence long. It declares:

"Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country."

Recitation of the prayer in the New Hyde Park schools follows the unison recitation of the pledge of allegiance each morning.

A number of cases have been initiated in the lower courts, notably in Miami, Fla., which challenge all religious practices in the public schools, including daily Bible reading; Christmas, Easter, of Chanukah programs, and any reference to religion.

Alaska Against Aid from Public Treasury

SPENARD, Alaska (BP)—The 1962 Alaska Baptist Convention announced its opposition here to public funds being used to erect hospitals which will be operated in Alaska by religious groups. The convention singled out a hospital at Ketchikan, Alaska, as an example.

The Alaska Baptists, cooperating with the Southern Baptist Convention, also spoke out on the issue of churches paying taxes. The Alaska convention said any church, or any denominational agency or corporation, competing with private industry should pay taxes on that business.

For the first time in its history, a governor of Alaska addressed the convention. Gov. William Egan told the convention why he vetoed a gambling bill. The convention had previously taken a stand opposing gambling interests.

Church News

News from Africa

Greetings from the African Missionary Council and from me here in Kamakwie in particular. I have been asked to write some news for the church paper. Not knowing what others have written, I may duplicate some items.

Of course, the big news is our new secondary school which opened on the 12th of September with an enrollment of 35. I am sure that it could have been larger had we had additional staff. We had approximately one hundred to take our entrance examination. We have now completed seven weeks of our school year of forty. We have some very keen students who seem to be quite ambitious and willing to work hard. We want them to do well academically, but we are more concerned that we may be able to lead them to a saving faith in Jesus Christ. They are mainly from three backgrounds—either home influence or primary school—Christian, Moslem, and Catholic. We have representatives of the Temne, Limba, Loko, Fulah, and Mandingo Tribes.

I would like to especially ask an interest in the prayers of the church for the efforts to present the claims of Christ to them. Each school day begins with a Bible class in which I make an effort to bring some truth home to their hearts—school is not just to learn Biblical facts, good as that might be. I do feel that the Lord has been helping and most of them show very good interest in the Bible classes each morning. Dr. Prinsell teaches a Sunday-school class for them; and Dr. Zike had charge of a Wesleyan Youth service for them and other English speaking young people on Sunday evening. Of course, the students attend the regular worship service in the town on Sunday a.m. On November 14, we begin special services in the Kamakwie church and at the same time the evangelist, Pastor J. W. Taylor from Makeni, will conduct our morning chapel services in the school. We are praying that the Lord will make this a time when there will be some definite decisions among the students. I do feel that some are already genuine Christians and we trust this will be a time of strengthening and encouragement to them.

There are seven students in the new class in the Nursing Assistants Course that is offered at the hospital here. Dr. Birch and Nurse Aldinger are away on vacation. Nurse Major goes to Bo tomorrow to assist in giving the Government Examination for those who have finished the regular nursing course offered at several of the hospitals. I believe we have one mission boy who will be taking that examination. He is Dauda Kargbo and has been in training at the Methodist Hospital in the Southern Province.

Plans are being made for the dry-season evangelistic efforts by the Bible school boys. These teams need our prayers as they go from village to village during the months of January - April to share with the others the wonderful message of salvation through Jesus Christ. . . . Plans are also in the making for the new class of students who will enter the Vernacular Bible School in May, 1962. We do trust that the Lord will send in those who will profit most by this course, and who will be used of Him in the ministry or as leading laymen in our churches in the tomorrows.

Conference dates are Dec. 28 - Jan. 2. We do trust that the Lord will give us a real visitation of His presence at that time.

These are precious moments in our work here. We thank God for the privilege of still being able to spread His Word through so many ways. We feel confident that we are helping to establish a church that will be here when Jesus comes whether we are in this country or not. Your representatives here need the help of the Divine as never before in knowing how to carry out His work so that we put first things first as God sees them. We thank the Lord for our Church at home and we are expecting you to remember us especially during these days as we work here.—*Marie Evatt*

Houghton College Faculty and Staff Speak in Churches

Twenty-five members of the Houghton College faculty and staff spoke in the Wesleyan Methodist churches comprising the Champlain and Michigan Conferences in observance of their Education Sundays.

A free-will offering was taken at each church to benefit the Houghton College library fund. A goal of $300,000, half of the estimated cost of the building has been set for March 1, when the college hopes to break ground for the library.

The Day of Revival!

Bales Memorial (Jamestown, N. C.) has just experienced the greatest revival in the 15 years Rev. E. M. Gardner has been pastor.

Some months ago our pastor and the Sunday-school teachers set aside Thursdays as prayer and fasting time, asking God to give the church a gracious outpouring of His Spirit and save souls.

With the dedication of our new church came the beginning of revival for us. A young man came to Christ in the parsonage, his wife was saved on a Tuesday night in a home service.

With the coming of Rev. Glen Stewart of Six Mile, S. C., God seemed to open the windows of Heaven as this humble servant of God gave us the Word. Souls came, the altar was filled, front benches were filled, with people crying for forgiveness of sins. Many came for sanctification and went away rejoicing.

A young man was saved in a home at one o'clock in the morning. Another was saved on his job.

One service was set aside as a night of prayer for the healing of sick bodies. Several are giving testimony of God's healing power in their bodies. One lady was healed of a stiff foot and walks normally again.

All of the services were blessed with not a barren altar service. With the closing of the special services we have received 30 new church members. We praise the good Lord for His workings among us. The revival spirit still prevails.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Missionary Convention

The Newark, Delaware, church of the Middle Atlantic States Conference held their first Missionary Convention November 3—5. The speakers were Rev. and Mrs. Jehart Hanson of India and Miss Orie Spaulding of Africa. Anyone could detect easily their spirit of love, deep devotion, and dedication

which are imperative to anything of this nature.

A special appeal was made for faith-promises on the closing day of the convention. The Committee had proposed a budget of $510 to be raised for missions but the Lord exactly doubled our expectations—$1,020 was raised. We rejoice over this and give God all the praise. We believe this is only the beginning of that which is to come.

These three days cannot be easily forgotten. They shall have an everlasting impression upon our memory.

Any Wesleyans in Front Royal, Virginia?

Preliminary investigation has been made to start a Wesleyan Methodist church in *Front Royal, Virginia.* Names and addresses of friends and relatives would be appreciated so that we may mail them THE WESLEYAN METHODIST paper and other promotional materials. A search for a site and plans for a survey are both under way. Write Mr. R. C. Hill, Route 1, Box 384, Front Royal, Virginia—*Earl T. Gentry, President, Virginia Conference,* 6044 *Thornrose Rd., N. W., Roanoke, Virginia.*

Revival at Logansport, Ind.

God blessed in our week of revival services recently. Dr. Warren C. McIntire was the evangelist. There were 27 seekers. We have two new families who had never been saved before; and we have several stronger spiritual leaders than ever before, as result.

Prayerfully we are working to spread the influence of Christ's love to the community around us.—*W. Richard Way, pastor*

(Please clip and mail, or write to:)

Rev. Harold Kingdon,

2653 Nichols St., Spencerport, N. Y.

I should like further information regarding your PARSONAGE PROJECT BONDS offered at 4½% interest, in $50, $100 and $500 denominations.

Name _____

Address _____

(Approved by Rochester Conference Advisory Board)

Births

Daniel Timothy was born October 22, 1961, to Rev. and Mrs. W. Lee Cockerill. Danny was welcomed by his brothers Jimmy 11, and Gary 17.

Not expected but selected was the infant daughter for Dr. and Mrs. Charles R. Wilson of Houghton, New York. Priscilla Beth is her name.

Obituary

Sanders.—Carroll, suffered a heart attack and died October 19, 1961 at Hortonville, Ind. He was married in 1933 to Alice Glover, daughter of Rev. and Mrs. E. L. Glover (deceased), who survives. For the past four years he has operated Sanders Electric. Surviving with his wife are three sons: Wiley of Indianapolis, Robert of Lafayette, and David at home; his mother and stepfather, Mr. and Mrs. Wiley Carpenter; a sister; and two grandchildren. Funeral services were held at the Hinshaw funeral home with Rev. Wilbur Killin, pastor of the Wesleyan Methodist church officiating, assisted by Rev. Lewis George, pastor of the Christian church. Burial was in Crown View Cemetery.—Wilbur C. Killin, pastor

General Evangelists' Slate

The General Evangelists' Slate will appear in the first and third issues of each month. Dates for listing must reach this office three weeks prior to the date of paper in which the listing will appear.

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Brooksville, Fla. (Camp) _____ Jan. 18-28
Open Date — Feb. 14-25
Williamston, Mich. _____ Mar. 1-11
BLOOM—M. Catherine and Martha, Rt. 6, Spartanburg, S. C.
Easley, S. C. (Alice Mill) _____ Dec.7-17
CLARK—Harry D., Box 159, Laurel, Ind.
Open Time
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Bushnell, S. Dak. 6_____ Dec. 6-17
Madison, Ind. _____ Jan. 11-22
FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Uniondale, Ind. _____ Dec. 11-17
Barberton, Ohio _____ Jan. 3-14
Meadville, Pa. (Allida Smith Mem.) _____ Jan.17-28
Shoals, Ind. (Holiness conv.) _____ Jan. 31-Feb. 4
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Lakeland, Fla. _____ Dec. 13-24
Waycross, Ga. _____ Jan. 3-14
Alma, Ga. (Interdenominational) _____ Jan. 16-28
Huntington, Ind. _____ Jan. 30-Feb. 11
JOHNSON—Harry L. and Wife, Gillingham, Wis.
KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Isabella, Pa. _____ Nov. 28-Dec. 17
Louisville, Ky. (Camp Taylor) _____ Jan. 17-28
Eden, S. C. _____ Jan. 30-Feb.4
Duncan, S. C. (Startex) _____ Feb. 7-18
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Reserved _____ Dec. 12-Jan. 2
Open Time
Zoarville, Ohio (Christian chapel)
Feb. 28-Mar. 11
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Christiansburg, Va. _____ Dec. 5-17
Tecumseh, Mich. _____ Jan. 2-14
Middletown, Ohio _____ Jan. 16-28
New Kensington, Pa. _____ Jan.30-Feb. 11
LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
Open Time—Dec.
MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Decatur, Ill. _____ Dec. 6-17
Grafton, W. Va. _____ Dec. 27-Jan. 7
Delaware, Ohio _____ Jan. 10-21
Kannapolis, N. C. _____ Jan. 24-Feb. 4
McFARLIN—William and Wife, c/o Rev. Russell Taylor, Dennison, Ill.
Open Time in 1962
McPHERSON—C. R., Damascus, Ohio
MOUTOUX—Wilfrid and Wife, Box 203, Bridgeport, Ont., Can.
MYERS—Joseph H., 504 E. 14th St., Bloomington, Ind.
Open Time
PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Open Time — Dec. 8-17; Jan.; Feb.
PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
Oak Park, Ill. (Rally) _____ Dec. 11
Central Mich. (Rally) _____ Dec. 12
Canton (Akron District Rallies) _____ Dec. 13-17
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Open Time—Dec. 5-17 or 24
English, W. Va. _____ Dec. 31-Jan. 14
Daybrook, W. Va. (Bethel) _____ Jan. 16-28
Wolf Summit, W. Va. _____ Feb. 13-25
ROUNDS—Roger C., Rt. 2, Kirkville, N. Y.
Corinth, N. Y. _____ Dec. 31-Jan. 7
Morley, N. Y. _____ Jan. 28-Feb. 4
Springfield, Mass _____ Feb. 5-11
Schenectady, N. Y. _____ Feb. 12-18
SMART—Marshall and Nadine, 724 Daniels St., Toronto, Ohio
Chillicothe, Ohio _____ Dec. 28-31
Jelloway, Ohio _____ Jan. 3-14
Rimersburg, Pa. _____ Jan. 17-28
Grove City, Pa. _____ Jan. 31-Feb. 11
SMITH—Hugh S., 305 Burtner St., Greensboro, N. C.
Open time after Nov. 26
STARK—Price P., 3516 S. Boots St., Marion, Ind.
Reserved _____ Dec. 18-Jan. 28
Fayette, Iowa _____ Jan. 31-Feb. 11
STOESZ—Lowell, 3429 NE., Cleveland, Minneapolis 18, Minn.
Rochester, Minn. _____ Dec. 12
Open—Nov. and Dec.
SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Oak Hill, Kan. _____ Dec. 6-17
Open Time—Jan. 2-14; 16-28
Salem, Ohio _____ Feb. 14-25
Akron, Ohio (Maple Valley) _____ Feb. 27-Mar. 11
SUSURAS—Nick, Box 38, Simla, Colo.
Scott City, Mo. _____ Jan. 7-21
Matheson, Colo. (EUB) _____ Jan. 28-Feb. 4
TURNER—H. H., 3019 S. Branson, Marion, Ind.
UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Colton, N. Y. _____ Jan. 28-Feb. 4
Baltimore, Md. _____ Feb. 11-18
Elmira, N. Y. (F. M.) _____ Apr. 3-15
WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Stockton, Calif. _____ Dec. 20-Jan. 5
Santa Monica, Calif. (F.M.) _____ Jan. 7-14
San Diego, Calif. (F. M.) _____ Jan. 17-28
WIREMAN—C. L., Intercession City, Fla.
Open Time for Fla. in Jan.-Feb.

Special Workers

DEGENKOLB—William and Wife, Rt. 1, Swayzee, Ind.
GILES—Ruth, Song Evangelist and Children's Worker, Hillsdale, Pa.
Middleton, Ohio _____ Jan. 16-28
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Zanesville, Ohio _____ Jan. 2-14
Chamblee, Ga. _____ Jan. 17-28
Hobe Sound, Fla. (Camp) _____ Feb. 1-12
Columbus, Ind. (Camp) _____ Feb. 15-25

Wesleyan Methodist Campaign—First Report *(concluded)*

Illinois	Maywood	40	Robert W. Klatt
Kansas	Junction City	19	H. J. Rothfuss
Kansas	Leavenworth	26	R. E. Britton
M.A.S.	Glen Burnie, Md.	19	C. W. Whalen
Nebraska	Red Cloud	15	W. D. Buckley
Ohio	Miamisburg	14	Don I. Glenn
South Carolina	Allen Mitchell Mem.	8	Bob French

106), yielded this year to Struthers (Ohio) church with 173 subscriptions. Both of these churches are in the Allegheny Conference. Brother F. E. Mansell of Indiana, Pa., and Brother E. DeWeerd Lupton of Struthers, Ohio, have excelled in their labors.

Some pioneer charges, with no stated membership lists, have done extremely well. Those deserving of merit are: Butler, Pa.; Sullivan, Mo.; Anchorage, Alas; Rapid City, S. Dak.; Owensboro, Ky.; Parkersburg, W. Va.; Pensacola, Fla.; Pittsburgh, Pa.; Huntington Beach, Calif.

This initial report covers only those churches receiving special honor rating of 100 percent or more, and is based on information available as of November 15. In a few weeks we ought to be able to give a complete and final report.—*G. E .F.*

"LITTLE FOLKS" PUZZLES

Ideal Gifts and Awards for Little Folks. A series of six Bible pictures. Each picture has a short descriptive title and a Scripture reference. Each puzzle contains fourteen or fifteen tough, durable pieces. Here are pictures children love—lifelife, appealing, and reproduced in beautiful full color. Each puzzle is cellophane wrapped. Size 6¼ x 7½ inches. Order by number.

Price 15 cents each

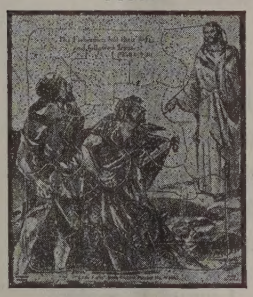
No. T1660	Baby Moses
No. T1661	Baby Jesus In a Manger
No. T1662	Jesus and Joseph in the Carpenter Shop
No. T1663	Jesus and the Fishermen
No. T1664	The Good Samaritan
No. T1665	A Boy Sharing His Lunch

T1660

T1661

T1662

T1663



T1664

T1665

"STA-TRU" PUZZLE ASSORTMENTS

Feature beautiful, full-color religious pictures. Each asortment contains four inlaid-type die-cut puzzles, size 7 x 9 inches. Each puzzle has twenty colorful, durable pieces made of chestnut wood cardboard. The pieces work into a framed background. No table necessary. Wonderful for the small convalescent or traveler. Order by number.

Price $1, one assortment

No. T6600	Life of Christ Assortment
Puzzles:	Jesus, the Children's Friend
	Jesus Teaching the People
	Learning About Jesus
	The First Christmas
No. T6601	Old Testament Assortment
Puzzles:	Dove Returning to Noah
	Samuel and Eli in the Temple
	Gathering Manna
	David Playing Before Saul

T6600

T6601

N1300

N1302

BIBLE TEXT SILHOUETTE PLAQUE

Molded of fine quality unbreakable plastic, this lovely wall plaque is black with white lettering and outlines. This Bible text silhouette plaque features an inspirational Scripture text. These attractive plaques are suitable for group arrangements. Plaque has hole for convenient hanging. Size 6⅛ x 4 3/8 inches and 3/16 inch thick. Boxed individually.

No. N1300	Pray Together, Stay Together
No. N1301	Keep Us Safe By Night and Day
No. N1302	Prayer Changes Things

Price 50 cents

Order from

THE WESLEY PRESS

Box 2000 Marion, Indiana

The 1961 Wesleyan Methodist Campaign

Conference	Church	Membership	Pastor	Percentage
		Over 300%		
Allegheny	White Memorial	34	E. DeWeerd Lupton	509
California	Winslow, Ariz.	6	Jordan V. Gaylord	333
		Over 200%		
Kansas	Topeka Belmont	6	Lynn F. Delehoy	233
North Carolina	Cherokee Indian	9	James M. Copps	228
Indiana	Silver Lake	6	Ralph Westafer	217
Dakota	Forsyth	9	Darrel Martin	211
		Exactly 200%		
California	Grass Valley	8	C. W. Denison	200
South Carolina	Seneca	21	James E. Wiggins	200
		Over 100%		
Florida	Intercession City	12	Eugene Fellencer	175
Lockport	Bellville	16	Arthur J. Taylor	175
Lockport	East Aurora	19	Michael F. Schell	168
Kansas	Kan. City Eastwood	11	Paul G. Glinn	163
M.A.S.	Pennsville, N. J.	19	John A. Ferguson	163
North Carolina	Pleasant Union	5	P. G. Irwin	160
South Carolina	Sans Souci	13	J. A. Giles	154
M.A.S.	Willow Grove	34	Eldon F. LeRoy	150
Oregon	Holgate	8	James Bisel	150
Kansas	Salina	22	William A. Smith	147
Indiana	Kirklin	19	Robert Daughenbaugh	144
Allegheny	E. Clarksburg, W. Va.	9	Leonard L. Sankey	143
Illinois	Wheaton	26	F. J. Gearhart	138
M.A.S.	Philadelphia	46	Hazzard; Richardson	135
Indiana	Atlanta	6	Willis E. Drake	133
Indiana	Valparaiso	13	Arlace Duncan	130
Kansas	Phillipsburg	41	Don Rothfuss	129
Nebraska	Grand Island	7	Alta Spear	128
Champlain	Springfield	25	Hervey W. Taber	128
Kentucky	Madison	11	Leo E. Welch	127
Illinois	Princeton	39	Dean Kring	123
M.A.S.	Brooklyn, N. Y.	24	Arthur C. Field	121
Florida	Sarasota	17	E. Nichols	118
Ohio	Oakridge	11	Walter E. McKee, Jr.	118
Kentucky	W. Terre Haute, Ind.	24	William C. Kennedy	117
M.A.S.	Vineland, N. J.	36	Charles F. Williamson	116
Indiana	Peru, E. Washington	13	Rex B. Krieg	116
Dakota	Conner, Mont.	22	Bennie Joachim	114
Indiana	Cicero	14	Roy L. Clinard	114
Allegheny	N. Springfield	15	Donald C. Boyd	113
Nebraska	Gordon Gospel Center	16	Melvin Grosenbach	112
Dakota	Baker, Mont.	16	Burl E. Baty	112
North Carolina	Rushwood Park	50	Roy R. Nanney	112
Allegheny	Canton First	86	H. E. Robertson, Sr.	112
N. Michigan	Brockway	36	W. L. Roose	111
Allegheny	Canton, McKinley	19	Charles Lincoln	110
Canada	Brockville	19	Walter W. Jewell	110
Canada	Belleville	76	James S. A. Spearman	109
Kansas	Eskridge	22	Leo A. Heer	109
Michigan	Dowagiac	12	Leroy Blocher	109
Wisconsin	Wisconsin Rapids	21	H. S. Bennett	109
Indiana	Mt. Zion (Howard)	11	Clyde Greggs	108
Dakota	Mission	13	Chester Reed	107
Kansas	Colorado Springs	14	William G. Martin	107
Kansas	Overland	28	Richard Palmer	107
Allegheny	E. Conneaut, Ohio	48	Harry Trimble	106
Indiana	Miami	17	Lowell Schultz	106
Indiana	Grant City	15	L. Daughenbaugh	106
Indiana	Jonesboro	61	Orval Bardsley	106
Allegheny	Indiana	99	Francis E. Mansell	105
Kentucky	Clear Fork	20	Cleston Douglas	105
Indiana	Lawrence	28	Harold North	103
		Exactly 100%		
Allegheny	Harbor Ridge	13	A. and W. J. Finnicum	
Canada	Madoc	12	Walter A. Smith	
Champlain	Gouverneur	9	Clisten E. Randall	
Dakota	Bismarck, N. Dak.	16	A. L. Cretsinger	
Illinois	Galesburg	20	Carl E. Olander	

First Report

The 1961 Subscription Campaig has written an almost incredibl history.

Here are the extremes: A church i Ohio (Struthers), with 34 member sends in a list of 173 names for Th Wesleyan Methodist. Fifty per cer of the members subscribed, then sol 156 subscriptions to non-member That's simply stupendous, great! (Par don the casual language, but that's th way the Editor feels about it.) Hear iest of congratulations to a hard-work ing pastor, Rev. E. Deweerd Luptor and the Struthers church.

Then there is a church in Californi with 92 members, sending in seve member subscriptions and two nor member subscriptions. And the churc in North Carolina with 158 member that sent in 12 member subscription and two non-member subscription And the church in Pennsylvania wit 67 members that sent in seven membe subscriptions and no non-member sub scriptions. These seem incredible, b I have taken the figures right from th cards.

In between these extremes fall th large group of Wesleyan pastors an solicitors who have done so well i making this campaign (as it appea now) a real success. For example, 7 churches this year earned the distinc tion of reaching an honor rating c 100% or more. This means that th number of subscriptions sent in equa ed or exceeded membership. Only 6 churches received this rating last yea

Twenty out of our twenty-eight con ferences had churches in this sele honor roll listing. Indiana leads wit eleven churches qualifying, followe rather closely by Kansas (9), and All gheny (8). Middle Atlantic States (6 Dakota (5), Illinois (4) deserve speci mention, Illinois in particular becaus those four churches represent 25% c all the churches in the conference!

Two churches in this listing sent i over 100 subscriptions. The Indian (Pa.) church, which for two years ha held the distinction of having sent i the largest number of subscriptions i the initial report (and this year sent i

(*Page 14, please*)